

*Jesuits*  
THE  
R U L E *860. L. E*  
OF THE *5*  
M E M B E R S  
OF THE  
C O M P A N Y OF J E S U S,  
(COMMONLY STILED JESUITS.)

TRANSLATED from the ORIGINAL LATIN,

Printed at ROME with the Approbation of the GENERAL of the ORDER.

WITH

A N A P P E N D I X:

CONTAINING

A CHRONOLOGICAL CATALOGUE of the most eminent Writers of that Order.

AND

A P R E F A C E,

In which several of their ARTIFICES are exposed.

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B Y A P R O T E S T A N T.

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L O N D O N:

Printed for G. KEARSLEY, in Ludgate-Street.

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THE  
UNIVERSITY  
OF THE  
COMPANY OF JESUITS

(Continued from page 180)  
Transcribed from the ORIGINAL LATIN  
Text in Rome with the Approbation of the General of the Order  
WITH  
A NEW A. P. R. E. N. D. I. C. E.  
CONTAINING  
A Chronological Catalogue of the most eminent Writers of that Order

AND  
A. P. R. E. F. A. C. T.  
In which several of the most curious and  
valuable MSS. are described  
BY A. P. R. O. T. E. S. T. A. N. T.

LONDON:  
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P. 181

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RIGHT REVEREND FATHER IN GOD

R I C H A R D,

BY DIVINE PERMISSION,

Lord Bishop of L O N D O N,

Dean of His MAJESTY'S CHAPEL ROYAL, &c.

My L O R D,

EVERY attempt to expose the artifices of the enemies to the Protestant Religion must be acceptable to your Lordship, to whose pastoral Care the inhabitants of this metropolis are more specially confided; and in whose diocese the Romish emissaries are more particularly assiduous to pervert the unwary from our most pure and holy religion, to the long exploded errors of Popery. But in the midst of our fears from the insidious arts of the enemies to the Protestant church, it is our peculiar happiness that your Lordship is placed immediately over us; and from your Lordship's fatherly care we hope, with the blessing of the Almighty, to be rendered proof against their wiles and sophistry.

If what I have the honour now to present to your Lordship can be anywise instrumental in promoting so good an end, I shall esteem myself happy; and the approbation your Lordship hath been pleased to bestow to my zealous intentions, will doubtless have the weight it ought to have on the readers of this translation, to render it more useful.

I am, my LORD,

(With the profoundest respect)

Your LORDSHIP'S

Most obedient and obliged humble Servant,

A PROTESTANT.

RIGHT REVEREND FATHER IN GOD  
 RICHARD  
 BY DIVINE PERMISSION  
 Lord Bishop of LONDON

Dean of His Majesty's Chapel Royal, &c.

My LORD,

VERY anxious to express the wishes of the people to the  
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Most obedient and obliged humble servant,

A PROTESTANT



# P R E F A C E.

**N**O Person, who is in the least acquainted with the transactions of Europe, can be ignorant of the many contrivances of the Order of Jesuits, to embroil every family and nation with which they are connected. The history of France is full of shocking instances of the subtilty, cruelty and outrages of that society. The assassinations of the kings Henry the 3d and 4th of France, the late proceedings in Portugal, the horrid cruelties at Thorn in Poland, with many others, are bloody proofs of their attempts to aggrandize their order, and serve the purposes of the Roman See, at the expence of religion, loyalty, and every tie human and divine.

About 100 years since the truly eminent Blaise Pascal, in his *Provincial Letters*, endeavoured to open those eyes which had been blinded by the seeming sanctity of the Jesuits. He proved to a demonstration their shameful equivocations, their casuistical refinements in cases of conscience, by which every sin was explained away, and by their relaxed morality a door was opened for the introduction of every vice which can offend the Almighty and disgrace human nature. He exposed the artifices by which they were rigid to those only who were unable to benefit the society by wealth, power or connexions; while to those who could be anywise serviceable to their order, no sin was pronounced damnable, no excesses could be too great for them to absolve by that superiority of absolving power which they pretended to derive from the Roman Pontiffs, in preference to any other order of the Roman church. All these allegations against them, Mr. Pascal proved by faithful quotations from the works of Lewis Molina, Nicholas Serrarius, Jago Ledesma, Franciscus Turrianus, Franciscus Tolet, Juan Azor, Thomaso Sanchez, Franciscus Suarez, Juan Mariana, Adam Tannerus, Gaspar Hurtado, Antonio Perez, Antonio Escobar, &c. all eminent writers of their own order, and whose works had been authorised by the superiors of the society. The world was greatly surprized to behold that those whom they had looked upon to be more than men, were, in fact, little less than demons; and that their seeming sanctity

sanctity and humility were nothing but cloaks to avarice, cruelty, and hypocrisy. The society took the alarm. No method was left untried to prevent the reading the *Provincial Letters*; no art or stratagem omitted to hinder their craft being laid open to the world, which from that time began to cool in regard for the Order. At first they pretended to dispute the justness of Mr. Pascal's quotations; that failing, they even dared to deny that any such passages, as were quoted in the *Provincial Letters*, ever were in the works of such authors from whence Mr. Pascal said he extracted them. To persuade the public into a belief of this assertion, they were at the great expence of publishing editions of the above authors *without the exceptionable passages; and having antedated and artfully substituted them in the places of the authentic editions*, both in the booksellers shops, the colleges; and even in every public library to which artifice or bribery could procure them access.

When this was done, and they had dispersed a sufficient number of these mutilated editions, they then boldly accused the author of the *Provincial Letters* as a vile and lying calumniator of their Holy Order, and appealed to the books themselves for proof of his base malevolence. But this subterfuge only procured them a short triumph. Notwithstanding all their arts, several of the original editions of their infamous casuists were in being and to be recurred to, and the disinterested part of the world was convinced of the truth of Mr. Pascal's arguments, and the fidelity with which he had quoted the exceptionable passages; in which regicide, murder, adultery, fraud, and vices yet more horrid to name, were authorized by their doctrine of UPRIGHT INTENTION.

When the Jesuits had been fairly beaten out of this crafty retrenchment, they had no resource left but to condemn the principles objected to, as contradictory to the tenets of the Holy Order, and which they execrated equally with any other Christians, and proclaimed aloud "That if some of their order held obnoxious principles, the whole society was no more to be condemned for the faults of a few, than the college of the holy apostles for having had the misfortune of a Judas in that sacred body." This, together with the procuring Mr. Pascal's book to be suppressed, the persecuting its author, and immediately causing some books of real piety to be written by some of their order,



order, in some measure stifled the clamours raised against them, and they increased in wealth, reputation and power, until their late horrid machinations have caused them to be vomited forth from the kingdoms of France and Portugal, as dangerous members of both civil and religious society.

It was not to be doubted but that great numbers of these men, thus expelled from one country, would seek for refuge in another. However greatly affected to them their holy father, the Pope, may be, his dominions are not sufficiently extensive to afford room for them; nor can it be supposed that the other religious orders, particularly the Dominicans, will not do their utmost to prevent a too great abundance of their avowed enemies. The other catholic countries, although they have not yet expelled the Jesuits already established therein, yet do not seem disposed to receive any increase of them. Hence it is that great numbers have found their way into Great Britain and Ireland, where they make use of that authority given them by the Pope of *assuming any character, wearing any dress, and appearing under any disguise necessary for advancing the interests of their order or promoting the faith and authority of the Romish See.* Here have the locusts fixed; here they swarm in the disguise of doctors, mountebanks, tutors, ushers to schools, hair dressers, valets de chambre, interpreters, &c. here they not only take shelter, but are hourly striving to pervert the unwary from Protestantism, and abuse that protection which their restlessness renders them unworthy of expecting.

It was with the intention of alarming his Fellow Protestants against the wiles of these deceivers, that the editor of this work undertook to give them *The Rule of the Society of the Jesuits, in English*, which hath never yet been made public here. Arguments, deduced from religion and reason, may be controverted by them; invectives against them may produce recriminations, and facts may be obstinately denied; but their *Rule* is an uncontrovertable proof of the tendency of their Order. They cannot do by *this* as they have by the SECRET INSTRUCTIONS of their Society, published in Latin at Amsterdam, and in England in Latin and English, about forty years ago. They absolutely denied the reality of that work, and declared it was only a forgery of their enemies; in which declaration many of their Order joined, from a belief that it was a real calumny, as the *Instructions* had not been known by them,  
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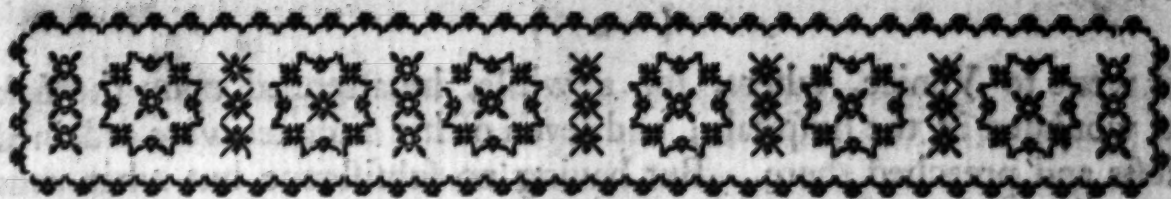
they being only imparted to such of the Order whose *implicit obedience* the Superiors were well assured of. But the RULE of the Order, which is here presented to the public, cannot be denied to be authentic, since *every one* of the Order hath a copy of, and are bound to read and observe it : and although, it is true, they are not publicly sold, yet they are sometimes to be procured ; and since the expulsion of the Jesuits many hundred copies have been found in their libraries. The copy from which the present translation was made, was lent to the editor by an English Jesuit of St. Omer's, in the year 1756, under promise of returning it the next day, which was complied with, after having first translated the whole.

The Protestant reader may observe in these RULES a great display of *human* prudence, artfully mixed with some very laudable injunctions ; and herein lays the great address, that at the first sight they might not disgust those in whose hands they are put ; but by the seeming reason, plausibility and sanctity of a part, the rest, which have a tendency to advance the interests of Popery in general, and of the Society of Jesuits in particular, even on the ruin of religion, and the duties mankind necessarily owe to their temporal as well as spiritual superiors, might be swallowed, and the poison not appear till it was morally too late to expell it. But Protestants of every persuasion, not being nursed in mystics, inured to a blind obedience, nor sunk in superstition, will doubtless perceive, at the first view, " That those men, who are sworn to obey *all* and *every* of these rules, by that obedience are totally unfit to be tolerated in any nation in which all subordination and respect to the civil power, and to the laws of the realm are not sacrificed to the usurped authority of the Bishop of Rome ; or to such who would, by their preaching and actions, contradict the declaration of the Prince of Peace, *that his kingdom was not of this world.*"

That the perusal of these rules may have the desired effect, in warning every Protestant against the artifices of men who are bound by them to propagate the cause of the Romish religion and the supremacy of the Roman Bishop ; men who have taught the horrid doctrine of murder and treason to advance their interests, and who have authority to take any shape or appearance to accomplish their ends, is the sincere wish of

The EDITOR.





T H E

## R U L E of the J E S U I T S.

**T**H E order of Jesuits (who call themselves *the society of Jesus*, because they attribute to themselves the advancement of the name, doctrine and glory of Jesus, more than any other religious order before their time) was first established by Ignatius de Loyola about the year 1540. Ignatius, by birth a Spaniard, was at first a soldier; and having received some wounds in the war against the French, he remained above a year under cure; during which time, he resolved as soon as his health was established, to renounce the world entirely, and devote the residue of his life to the advancement of the name of Jesus: In order to which, at the age of twenty-six, he abandoned all, and went to Jerusalem, and having spent some time in his devotions at the holy sepulchre, he returned to Spain, and studied at Compostella, and at Salamanca. During his studies, although he was not entitled to it by his learning, nor properly ordained, he preached mortification till he was taken up and imprisoned by the Inquisitors. On examination, they, finding him very zealous for the Roman church, released him; and he went and studied ten years at Paris, and took the degree of Master of Arts. In the year 1536 he returned to Spain, with ten companions who had joined his profession, and with them he went to Rome to obtain the Pope's permission to go preach at Jerusalem; but finding a war had broke out between the Venetians and the Turks, he altered his mind

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and went to Venice, where, for a while, he attended upon the sick and wounded in the hospitals; and seven of his disciples were ordained priests and preached there. But having no subsistence but what was given them through charity, they all went again to Rome, where, although they were universally hated and tormented by the clergy, yet their society gained ground; and being found advantageous for the pontifical power, Pope Paul the third confirmed their order, which was also approved, and farther established by the succeeding Popes, Julius the third, Paul the fourth, and Pius the fourth; and, also by the council of Trent. At the first establishment of this society, it was restricted to the number of sixty Members; but presently after, the Popes (perceiving how very necessary an Order so implicitly devoted to the Papal See, was for the support of the Romish religion, which was powerfully attacked at that time) permitted them to receive all who should desire to be admitted therein, and who were found *capable*.

This is the footing on which they were established, viz. that should have a General; Coadjutors in ecclesiastical affairs; such as their Priests and Professors in theology and the lesser arts: Coadjutors in temporal affairs, who should have the charge of their habits, food, and other domestic matters: That the students and novices should be supported at the common charge, that the order should not fail of new members. That all should be obliged to *obey implicitly* their superiors, *without doubting or scrutinising into the reason, kind, or nature of what should be commanded*. Herein may be seen that this order is different from all other religious orders of the Roman church; for besides the three vows of chastity, poverty, and obedience *according to the RULE of the order*, the fathers of the society of Jesus swear a fourth, viz. to the Pope, to *embrace and execute chearfully, implicitly, immediately, and without any delay or contradiction, WHATEVER he shall command, to the advancement of the Roman authority and faith*.

In this society the name of PROFESSOR is more honourable than that of priest; for a Jesuit may be many years a priest without being so far *let into the secret* as to be a professor, that is to take the fourth vow, as his fidelity, abilities, and *submission* must be well approved, before he is admitted to take it. The habit of the Jesuits is black; instead of the capuchon or cope, they wear the philosophers cloak; and their  
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cope, which they call the *bareta*, is worn under their outward cloaths; their cassocks, which they call *solanas*, are tied with a cincture of silk; and their cap is in a particular fashion from any other worn by any ecclesiastics; though some times, for particular reasons, they are permitted to put on the sword and wear a secular habit, especially when *on the mission in England*.

This order spread so greatly, that in less than sixty years from its first establishment, there were two hundred and fifty colleges endowed in Europe.

As the services they were to render to the Roman See were peculiar, so the Jesuits were indulged with many extraordinary privileges, which they obtained, and were confirmed to them, as they pretended to a more than ordinary humility than any other order. Pope Paul the third gave them authority to make as many rules and ordinances as they should think necessary for the advancement of their society; to receive as many into their order as their General should think fit: He also excommunicated all those who should hinder the encrease, or well being, or should trouble or hurt their Society, or should refuse to assist them. He gave them power to preach, administer the sacraments, to hear confessions, and to pronounce absolution, in any place they chose; to have Coadjutors, both ecclesiastical and laic; to have cooks, bakers, butlers, &c. to change their General; and the General may send them where he pleases, and recall them, without leave first had from the Pope; to have power to confess, absolve, and receive into the pale of the Roman church all heretics. Their General is vested with authority to excommunicate all offenders, and even to imprison them. The order is *exempted from all secular power whatever*, from all tythes, tenths, and taxes; They may carry with them portable altars when they travel; and they may *change their whole habit* and appear in *any form, dress, or disguise the cause may stand in need of*: They have also the liberty of exercising every kind of episcopal power, and principally to confer orders, to anoint, conjure, or exorcise, to bless, to consecrate, to grant dispensations, &c. All these privileges were granted to them by the particular bulls of Pope Paul the third. Pope Julius the third, the successor of Paul, granted them the power of erecting colleges and academies wherever they pleased, and to confer what degrees they

they chose, and also to dispense with the fast of Lent and all forbidden food. Pope Pius the fourth, confirmed all these grants; and Pope Pius the fifth decreed, that any quitting the order, with the consent of the Pope and their General, should not enter into any other order, except the Chastreux: If they quitted the order without the above consent, they were to be excommunicated. The same Pope gave them the power to read public lectures in whatever university or academy they should be present at, *without asking any person's leave*, and that no person should dare to obstruct them; but, on the contrary, all present should be obliged to hear them with attention. Pope Gregory the third, went still farther than his predecessors, and allowed them to have their own judges, counsellors, advocates, and judicial officers; to say their HOURS or offices out of the choir, to correct, change, blot out, or explain any passage in any book which may be displeasing to them; or to cause the books to be burnt, whosever property they may be; to be always the Librarians to the Pope, and to be exempt from any obligation to attend any funerals or public processions. By reason of these *extraordinary* privileges, *and through their own vigilance*, their order was so far augmented in only seventy-five years, that RIBADENEIRA (one of their own order) exulting, says, they had established TWO HUNDRED AND NINETY-THREE colleges, besides *one hundred and twenty-three* houses; that the number of the Jesuits were TEN THOUSAND FIVE HUNDRED AND EIGHTY-ONE; and their yearly revenue was not less than SIX MILLION of livres [two hundred and sixty two thousand, five hundred pounds sterling, English money] a prodigious sum in that time! and how the order has increased both in number, power, and wealth, may be easier imagined than expressed.

Lest any should imagine I have exaggerated the extent of their Privileges, let them be informed that I have only quoted the most material, and passed over a great number with which that order is endowed; and I have faithfully extracted the above from the collection of Apostolic Bulls, Decretals and Brevets, printed at Rome anno 1586, in their own college, and with the permission of their superior.

I next proceed to give a faithful transcript of the RULE of the order, 37 Rules of which are general, and are to be observed by every member, unless they are exempted by other rules adapted to their particular stations;



stations; each rank or station, from the General of the order to the watchman of each college, having sundry rules peculiar to the office, each of which shall be given in order: and if any one of them should be denied, I can appeal to the *Regula Societatis* printed at Lyons, anno 1607, by themselves; which book is given to every novice at his first signifying his intention to become of that order, though none are permitted to be sold.

### GENERAL RULES for every Member of the Society of Jesus.

1. **Y**OU must examine your conscience twice every day; must be diligent in prayer, meditation and reading; be present or assist every day at divine service; and must confess at the appointed times, besides twice a year.
2. You must renew your vows twice a year; and must abstain from meat every Friday, *unless dispensed with*.
3. You must not preach without the permission of your Superior.
4. You must not have any money, or possess any thing in particular. (i. e. while you live in a college.)
5. You must not read prohibited books without leave, nor meddle with any thing which does not concern you.
6. You must learn to be very ready in the language of the country where you dwell, or may be ordered to dwell in.
7. While residing in any college, your chests, boxes and trunks, and your chamber doors, must never be locked; you must not sleep at night with your chamber window open, nor lay naked, nor go out of your chamber undressed.
8. You must not teach any thing, nor any doctrine or rule, to any person, without the consent of your Superior.
9. You must not drink between meals, nor eat out of the college or house, without leave.
10. You must not make use of any medicine, nor ask the advice of any physician, before you have your Superior's leave.
11. You must mind the ringing of the bell; and must keep your bed and chamber clean and in order.
12. You must discover to your Superior when you have been greatly  
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tempted ; you must be obedient, humble and respectful to him, and *discover every thing* to him.

13. You must not complain of one Superior to another.
14. You must be silent, speaking little, and always with caution, temperance and subjection.
15. You must not quarrel, differ with, slander, or speak ill of the country of any one.
16. No person must punish, order, or command a brother, but only those who have authority so to do.
17. No brother must go into the office or chamber of another without leave.
18. While any two of the order are in one chamber, the door must stand open.
19. No person must mock or scoff at another ; nor take of his hat at table, except before his Superior.
20. You must not hold discourse, or have any correspondence by letter with any person, without your Superior's leave.
21. No person must hold idle talk, or discover without, what is done within the college or house.
22. You must not write any consolation or instruction to any secular person, nor intermeddle with any wordly affairs, without leave.
23. Each person ought to instruct his brother, and exhort him to confession.
24. No person must go out without leave, and telling for why he goes out ; he must write his name down, and tell the door-keeper where he goes to ; he must return before night, and give notice to his Superior on his return.
25. When you are upon a journey, you must always lodge at a Jesuit College, if there is one in the place, and while there, must pay the same obedience to the Superior as unto your own.
26. You must always keep the rule by you, that you may read, or hear it read once a month. *N. B.* The Coadjutors must read it every week.
27. You must consider that the chief end of the society is for the good of your soul and those of your neighbours ; therefore, for this end, you are obliged, when commanded, to go throughout the world.
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28. You must divest yourself of all worldly, irregular love towards your *parents, relations and friends*, and of all worldly affairs.
29. You must renounce entirely your own will, and embrace and follow the cross of Christ; you must aspire to humility, perfection and every virtue, and principally to *love and charity*, particularly to those in the same college or house.
30. You must joyfully embrace poverty; and as you have paid nothing for your spiritual gifts, so you must bestow them freely and for no reward.
31. You must be continually aspiring to purity and chastity, being watchful over your senses, particularly your eyes and tongue; being modest, decent and devout in every thing, and chiefly so when at your meals.
32. You are diligently to aspire to true obedience, and never contradict *whatever* your Superior commands you to do.
33. You must aim at concord and unity of judgment; and on all occasions flee idleness and worldly things.
34. You must be very careful to preserve your health; you must shun all excess that may weaken you, as all too excessive watchings, over labour, too long fastings, or any too great works of over-penitence; and in sickness you must be patient, humble and devout.
35. You must every year desire your Superior to impose some penance upon you for your negligences, or such faults as you may have committed against the observation of the rules and constitutions of the order, which must be read or heard every month, as before ordered.

### *The* R U L E *for the* P R O V I N C I A L.

1. **I**N your government and direction you must be diligent, mild, and faithful, making use of lenity mixed with authority.
2. You must change nothing in the rules and customs of the province which you are set over, neither must you add to them without consent of the *General* of the order.
3. If the General hath not appointed a Sub-Provincial, you may nominate one to officiate for you in your sickness or absence.

4. You must always have four Counsellors, with whom you may consult upon any affair of weight or consequence.
5. You have the power to appoint masters of the novices, directors of spiritual affairs, confessors, preachers, lecturers, &c.
6. You may dispense with, and permit many things which you judge necessary for the trial of those committed to your charge, and may on sundry occasions put them back, if the General does not forbid.
7. You must not admit into your order any person who hath quitted the society, or has been refused admission, without new examination and trial.
8. You must have an eye over the masters and professors in the schools and colleges, what regulations they observe, what books they read, that they are capable in theology, that they permit no plays to be acted, except in Latin, and that they be regular and decent.
9. You must not confer any orders or degrees in theology or philosophy without the General's consent; neither must you permit any amongst you to use the degree or title of masters of arts or doctors.
10. You may chuse coadjutors, as well for temporal as spiritual affairs; you must take care of the houses, revenues, and lands of the society in your province, and shun all law-suits; nevertheless you must maintain your rights by law, if necessary.
11. You must take especial care of what is received and expended, that you become not indebted; and must take care of all the cloaths and furniture.
12. If any person leaves any lands or other wealth to the society, you must acquaint the General therewith; and give a part to the poor of the place where the lands or effects lay.
13. You must be obedient, faithful and respectful to your General; must assemble the provincial assembly at all convenient times; and must go to the assistance of other provinces whenever it is needful.
14. You must take care that mass is said, and the sacraments administered according to the custom of the Roman church; and that all preachers and confessors under you do their duty.
15. You must not authorise any as confessors but what are of a proper age, principally those who are to confess the women.

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16. In times of pestilence or any contagion, you are to order those who are appointed to take care of the sick, not to quit their province without the consent of the General; and that the *Provost* or Rector shall not go out of the house or college without your leave.
17. You must be careful what labourers you send into the Lord's vineyard; that they have *proper and perfect instructions*; and that they travel rather on foot than on horseback.
18. You must every year visit your whole province; first the churches, the place where the host is kept, the holy oil, the altars, the confessionals, &c. and that they are in order. Secondly, the Members, with whom you must act prudently. And, lastly, the Superiors of each house or college.

*The R U L E for the P R O V O S T S.*

1. **Y**OU must keep faithfully, and diligently observe all the Rules common to the order, and particular to yourself, and also all the customs which are approved and permitted by the provincial or the general; to be careful that all the officers subordinate to you, do their respective duties, as also the confessors of your house;
2. You must impose common penances on those who fail in, or are wanting in their duties: or punish them publicly, *either in making them eat under the table*, or in making them kiss the others feet, or by praying in the refectory, or by fasting.
3. You must enter in a book a catalogue of the goods of the house.
4. You must take care that all the rules and orders of the house be strictly observed as they ought; that every one shall confess at the appointed times; that the scholars and coadjutors renew their vows once a year.
5. Every Friday you must admonish all to an observance of *obedience*, penitence, patience, charity, humility, and other virtues.
6. You must behave towards your inferiors amiably and wisely, being moderate in reproof and punishment.
7. When you see it necessary you are to send one of the order, to

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beg alms for the hospital; or to accompany him who is sent to buy provisions; or to preach in the streets.

8. You must maintain a strict charity and perfect union in the house, and must inspect every letter which is sent or received by every one under your authority, and not permit any person to have a seal or signet, without permission of the provincial; and that no arms, musical instruments, lascivious books, or idle diversions be permitted in the house.
9. You have power and authority to preach and hear confessions, but you must not permit any to preach or hear the confessions of any Nuns but what are *priests* of the society, except in extraordinary cases.
10. You must be careful that all spiritual exercises be compleated as they ought to be, and that *service* be daily performed.
11. You must permit all of the society to have seven hours for sleep; and that there be always eight hours between dinner and supper, and that the grace before and after meal be said according to the Roman Breviary.
12. You must allow one hour for recreation after dinner, and the same after supper; and on Fridays half an hour after the collation.
13. You must hold a conference twice a week on cases of conscience, at which every priest in the house must assist.
14. You must give a monthly account of what has been done abroad, *i. e.* whatever has been expended, and also of every thing that has been received into the house; and if any considerable thing is to be done, to acquaint the provincial.
15. You must be careful that those who labour in the Lord's vineyard be not in want of any thing necessary; and that no one under you be permitted to keep a horse, unless for some affair of great consequence, and with the general's permission.
16. You must not permit any woman to come into the house or college.
17. Any lands which are left by will, may be sold for the need of the society, but not without the general's leave.
18. You must not permit any Jesuit to go out of your college or house without a companion with him: and you must take care that all of the society who travel be properly and plentifully provided for.



*The RULE for the RECTORS.*

1. **Y**OU must diligently read and understand the Rule for the Provost, which, if you have no Provost in the house or college over you, you must exactly conform to it : and must take care that it is read twice or thrice a year in the refectory.

*The RULE for the INQUIRER.*

1. **T**HE Inquirer must be a man of sense, genius, and experience.
2. You must acquaint the Superior how you find those persons disposed who want to be admitted and received into the society.
3. If you pronounce any person fit to be received, you must ask him, if he is resolved to quit the world ? For what cause or reason he doth it ? If he is in debt ? If he is subject to any weakness ? Of what age, country, and parents he is, and what is their condition, and whether they are or were christians or heretics ? If he hath studied ? Where ; and how far ? If he is contented to be a helper, and take the part of Martha, who was encumbered with many things ?
4. When the intended brother hath satisfied you in these points, you are then to take care he is properly instructed in the ordinances and rule of the society.

*The RULE for the MASTER of the NOVICES.*

1. **Y**OU must have the overlooking of the Novices, and be mild and courteous towards them, assist them on all occasions, console them, and trust them.
2. You have authority, in some cases, to impose a penance on them, and also in some cases to absolve them.
3. You must read, study, and be perfect in the Rule of St. Basil, the moral of St. Gregory, the confessions and meditations of St. Augustine, the works of St. Barnard, St. Bonaventure, Cassian, the homilies of St. Dorothy, the writings of Cæsarius, Euphro-  
nius,

nus, Hugo, Richard de St. Victor, Umbertus *de Eruditione Religio-  
forum*, Innocent *of the contempt of the world*. Thomas a Kempis,  
*of the imitation of Jesus Christ*, and such like books; for Histo-  
rians you must read; the Dialogues of St. Gregory; Gregory of  
Tours, of the Honour of the Fathers Confessors; and the Life  
of St. Martin; the Ecclesiastical History of Eusebius; Sulpitius,  
of the Life of St. Martin; the Chosen Life of the Fathers; the  
Life of Lippoman, and Surius; P. Damian; Peter of Cluny,  
*upon miracles*; the Life of St. Ignatius; and the Letters from  
India.

4. You are to observe that each novice remains the first three weeks as a guest, during which time he is to be instructed in the rules and orders of the house; then he is to be examined, and to make his promise that in one year he will renounce whatever he is possessed of; if the novice is a scholar, he must read lessons, if not he must learn some trade: He must discover to you every thing which he brought into the house, which you must enter into a book, in which the day of his entrance, and his country must be registered and signed with his own hand. In the second year of his probation he is to be exercised in spiritual conversation, and proved for one month, how he can serve and obey; another month he is to go to pray from door to door to shew how ready he is to renounce the world for the love of Christ: Until he has taken the fourth vow, he is to be exercised in the lowest services of the house; but as soon as that vow is taken, he is to be employed to teach children, and the ignorant, the doctrine of Christ.
5. You must prove and try the novices with simple food and middling rayment, and also with small penances; and instruct them in the practice of devotion, mortification and morality.
6. You are to appoint to each novice a companion, by whom he may be improved.
7. You are to be careful that no novice *shall speak to any of his relations without your leave, nor even then without some persons being present*; for which end you must not suffer any novice to be in any office by which they may have any intercourse with strangers; such as Purveyor, Porter, &c.

8. You



8. You must allow each novice half an hour to make his bed and put his chamber in order; then he must hear mass and the admonition, which is to be pronounced twice every week, during half an hour; and another half hour they are to have for discourse one with another.
9. Every week you must allow your novices one day for recreation.
10. The assistant novices must learn the Rosary.
11. When all this is done, you are to ask them if they are able to support the burthen of the society, and persevere in it; if they answer, *yes*, that must be wrote down, and the next morning at day break they must confess to the priest, and prepare themselves for public prayer by a secret devotion and meditation.
12. You are then to propose to them the means for vanquishing any temptation. For the next day, let them employ themselves in some exercise and questioning till dinner time. After an hour's recreation after dinner, they are to retire to their chambers to study for one hour, and then to recite to you what they have learned; and to question each other in the fundamentals of religion twice a week.
13. You must order that they keep silence (except during the time allowed for recreation and their exercises) that they pray before supper and also before they go to rest.
14. After the novices have had two years probation, you must then examine them touching their resolution and constancy in their order, and then prescribe to them *certain rules* for their modesty and continence.

### *The RULE for the COUNSELLORS.*

1. **Y**OU must be sincere, faithful and judicious; exempt from partiality; discreet, and not inconsiderate in declaring your opinion; making use of few words, and submitting your judgment to that of your Superior.
2. You must disclose nothing to any person but him, without his consent; you must maintain his dignity and merit, and give him the best advice, with all possible submission.

*The RULE for those who TRAVEL.*

1. **T**RAVELLERS must alleviate the inconveniences of their journey by the fruits of the spirit.
2. Every day when you set out you must say all your Litanies and prayers, and your discourse on the road must be of heavenly things, that Christ may be a companion on your journey.
3. You must ask alms for the love of Christ, who was poor himself.
4. You must accustom yourself to bear every inconvenience with patience.
5. The strong must assist the weak, and not go before him; or if one falls sick in a journey, his companion must stay with him to take care of him, and to edify to the Lord what shall be given for support.
6. You must every where set a good example of modesty and sanctity.
7. If you pass where there is a house or college of the society, you must not ask alms of others without the leave of the Superior of the house or college.
8. No person shall take any journey without an open letter from his own Superior.

*The RULE for the DIRECTORS.*

1. **A**S soon as you are appointed Director of any house, you must assist the Provost, and must be perfect in the rules, ordinances, and customs of the house.
2. You must visit every day all the offices, and every chamber in the house or college.
3. When the spring or autumn quarters set in, you are to acquaint the Superior, that the cloaths and diet of the society may be changed.
4. Whenever a physician comes to see any of the order, you are to be present at each of his visits.
5. You must consult the Superior every day in regard to the affairs of the



the house, and acquaint him with what you think proper or improper to be done.

6. You must take care that every thing in the house is kept neat and in good order ; that the doors be shut at night ; and to take heed to the windows, fire, candle and linen ; and that there shall be no disorder or quarrels happen.

7. You may supply the place of the Superior in his absence, and have a Sub-director under you.

### *The R U L E for the MONITOR.*

1. **A**S Monitor or Admonisher, you are obliged to put the Superior in mind whenever he hath failed in his office ; but you must represent this with humility and respect, with the advice of the council, and not let any other person know what is done upon such an occasion.

2. If after several admonitions, the Superior remains incorrigible, you must then acquaint the higher powers.

3. You must have a seal for the letters sent to the Superior.

### *The R U L E for the PREFECT, or him who hath the CARE of the CHURCH.*

1. **E**VERY Saturday you must acquaint the *Provost* of the feasts and fasts in the next week, that he may declare them in the Refectory on Sunday night.

2. You must also every Saturday write down the ceremonies of the high altar for the next week.

3. You must take notice and give advice of the masses and prayers which are to be said in the week for your deceased founders and benefactors, and for the deceased brethren of the society.

4. You must observe that the Priests are shaved, and that they perform their Rules.

5. You must not permit any alms to be given for confessions or divine service.

6. You must have a particular care of the host, the holy oil, the crosses, chalices, relicks, &c. and when any holy relicks are exposed on the altar, you must light up two candles.
7. You must observe the building of the church, when it wants any repair; and must acquaint the Superior that he may appoint the preachers.
8. You have the charge of all that belongs to the church, and you must keep an exact list of every article; such as the linen, the vestments, candles, tapers, prayers and graves.
9. When any of the linen is so worn that it cannot be any more used, you must burn it, and throw the ashes into the holy water pot.
10. You must also keep a register of all the masses which are to be said by the Priests, and the prayers which are to be recited by those who are not Priests, for every year, month, and week, except those for extraordinary seasons.

#### *The RULE for the PRIESTS.*

1. **YOU** are to be devout, holy and humble in the exercise of your priesthood, and conform to every manner and method of the church of Rome.
2. You must be very expedient in cases of conscience, and diligent in hearing confessions.
3. You must not see your penitent while at confession, nor must the penitent behold you.
4. When you confess a female, there must be a third person as an eye witness, though not so near as to hear what is said.
5. You must hear confessions from morning until noon, but not later.
6. You must admonish all your sick patients to make their wills, but you must not be present when they are making.—In every thing else you must observe the general rule.



*The RULE for PREACHERS.*

1. **Y**OU must preach holy doctrine, and not tending to vain curiosity.
2. You must be diligent in reading the Scriptures, and the writings of the antient fathers.
3. In your sermons, you must be edifying, and be careful not to reproach or revile any Princes, Bishops, Sovereigns, or other religious Orders; and to them all manner of preaching which may cause either laughter or contempt.
4. You must not be proud, haughty, or vain glorious, and your words must be modest and grave.
5. Your sermons must not be preached extempory, they must not be too short, neither must they exceed one hour in preaching.
6. You must exhort to frequent confessions, the holy supper, good works, obedience, ecclesiastical ceremonies, penitence, and prayer.
7. When you are sent on the mission, or to preach afar off, you must (if able) go on foot, live upon alms, and lodge in religious houses or hospitals, *and also keep a memorandum of the most pious and devout people in each place that you come to.*
8. You are not only to preach, but confer with other persons, catechize them, administer the sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. and seek to make all men your Friends.
9. You must bear ills patiently, and pray for those who persecute you.
10. You must write every week to acquaint your Superior what progress you have made in your mission, preaching, and other spiritual exercises.
11. You must preach as well for others as for yourself, and do nothing else, unless ordered to do otherwise by your Superior.

*The RULE for the PROCURATORS.*

1. **T**HE General's Procurator must not undertake any law suit, if it can be avoided; and must give an account of all his proceedings to the Provost General.
2. You must enter in a book all you receive and disburse.

E

3. You

3. You must keep a register of all the church benefices, that belong to each college, and must carefully keep all the Archives, Writings, Bulls, &c. committed to your charge.
4. Each Procurator of a house, college, or house of noviciate, must observe the above rule in his respective place, and have the charge of the money.

*The* R U L E *for the* L E C T U R E R.

1. **Y**OU must have a clear and distinct voice, and be perfect in what you read to the Society while at table.
2. You must first read a chapter in the Bible, except on high festivals, and then you must read the expositions proper for the day.
3. You must read the letters from the Indies once a year.
4. The beginning of each month you must read the ordinances and the general rule; and also St. Ignatius's letter on obedience.
5. At night, after the ordinary lecture, you must read the martyrology of the next day. Some of the book of Leviticus, and the Canticles; and some obscure chapters of the Prophets are not to be read on any account.
6. You must also read the History of Eusebius, Nicephorus, the Dialogues of St. Gregory, St. Augustine, St. Bernard, and such books, according to the list of the master of the novices.
7. You are always to apply to the Superior for his orders from what books the lectures are to be made.

*The* R U L E *for the* S I C K.

1. **O**NE must be appointed to overlook the sick, who is to take care of their diet, medicines, and whatever concerns them.
2. One must be appointed as INFIRMARIAN, who must keep all sorts of medicinal drugs, and make up all kinds of medicines.
3. The Infirmarian must acquaint the Superior every day with the number of the sick, their diseases, state, and condition.
4. Every sick person must receive the sacrament every eight days.
5. Prayers must be made for the sick, and every thing must be done for their consolation and health.
6. When any one dies, his body shall be laid upon straw for twenty-four hours, and then he shall be decently and solemnly interred.



*The RULE for the LIBRARIAN.*

1. **Y**OU must always have by you the *Index Expurgatorius*, and not to keep any forbidden books.
2. You are to keep the library locked, and none admit therein but those who are permitted.
3. You are to keep the books clean and in order, and to title them on the back, if that is not done by the binder.
4. You are to keep an exact catalogue, and not to lend any book without the Superior's consent.

*The RULE of the SUBSERVITOR.*

**Y**OU are to have charge of the Chambers, the refectory, the kitchen, the pantry and cellars, and observe that they are all clean and kept in good order.

*The RULE for the SEXTON.*

1. **Y**OU must be subject to the *Presect*, and under him to have the care of the holy vessels, linen, vestments, wafers, wine, &c.
2. You must light two candles every time any part of divine service is performed; and when the *host* is given, you must light a wax taper and ring the hand-bell.
3. You must toll the bell before each mass and sermon, also ring the *Angelus* bell morning, noon, and night; and you must toll the passing-bell when any of the society dies.
4. You must constantly keep a candle lighted before the *host*, and must take care there is always a sufficiency of holy water, and must deliver all the wafers which are not consecrated to the Superior every morning.
5. You must take care of the church doors, and shut them at noon and at night; when they are open you must observe to have always some person in your place.

6. You

6. You must not permit any person to walk about or make any noise in the church; and you must take care that every thing therein is kept neat and clean.

*The R U L E for the P O R T E R.*

1. **Y**OU must take down the names of all belonging to the house.
2. You must not permit any person to go out without the Superior's leave.
3. You must deliver to the Superior every letter you receive for any person in the house or college; and you must not let any person in, who comes out of the country, without the Superiors being first acquainted.
4. If any bishop or great personage should come to the door, you must call a priest of the house to converse with him while you acquaint the Superior.
5. You must every night lock the doors, and give the keys to the Provost or Regent.
6. You must tell the Superior when any poor person comes to the door; and if any person hath given any alms to him.

*The R U L E for the W A R D R O B E - K E E P E R.*

1. **Y**OU must keep an inventory of all the cloaths in the house.
2. You must furnish every chamber with clean linen every Saturday, and carry the foul linen to the laundry every Sunday morning.
3. In summer you must give out clean sheets every fortnight, and in winter every three weeks.

*The R U L E for the H O U S E S T E W A R D.*

1. **Y**OU must have the charge of all liquors, water, and food of the society, and see that all the vessels are kept clean.
2. You must take care that no water is wanting in the Refectory; neither any napkins, towels or table-cloths, which must be clean twice a week.

3. You



3. You must take care that the fixed hours for refreshment are observed by the striking of the clock ; and have a list of all who are to eat in common ; also of the servants of the table, who are to take their turns weekly ; and also the Lecturers.
4. You must take care of what is uneat or drank at table, to give it to the poor.

### *The R U L E for the C O O K.*

1. **Y**OU must be cleanly, saving and diligent.
2. When you cut up any thing, it must be with a knife and fork, that you touch not the meat with your hands.
3. You must cut up and divide the portions as the Superior shall order.
4. You must not dress any dish or thing particularly for any person, unless he is sick.
5. You must be saving of the fuel, and keep an exact inventory of every utensil in your charge.

### *The R U L E for the W A T C H M A N.*

1. **Y**OU must go to bed half an hour before the rest, that you may arise to ring the bell half an hour before they rise, and carry a light into each chamber.
2. A quarter of an hour afterwards you must go into every chamber, and if you find any still asleep, you must acquaint the Superior.
3. In another quarter of an hour you must ring for prayers.
4. At night you must visit every chamber, and ring or knock, to advertise each person to examine his conscience. A quarter of an hour after you must ring the bell for them to go to rest ; and in another quarter of an hour you must go to every chamber to see if the light is extinguished ; if not you must acquaint the Superior.

*The R U L E for the PURVEYOR.*

1. **E**ACH house or college must have a Purveyor or Market-man to buy every necessary for the house, and he must diligent and honest in buying; taking care of the money he is intrusted with, that he may render a faithful account.

*The R U L E concerning WRITING of LETTERS.*

1. **T**HE Superior or Regent of each house or college must write every week to his Provincial (and also to those of the house who are sent to preach on the Mission) acquainting him with every affair of consequence that regards the society.
2. He must also write every three months to the General.
3. The Provincial must write every month to the General, and also to the Provosts, Regents, and those who are sent on any business of the province.
4. The General is to write every two months to the Provincials; but only twice a year to the Regents, &c. unless some affairs of consequence oblige him to write oftener.
5. That no letters may be lost or miscarry, several copies must be wrote of each; and they must also be copied into a letter-book.
6. *Every secret order, or affair, must be wrote in characters or cypher.*
7. The letters which are wrote by the General at Rome must be read and carefully preserved in the house or college to which they are sent.





A  
**CHRONOLOGICAL LIST**

OF THE

Most EMINENT MEN

OF THE

**SOCIETY of JESUITS,**

With their WORKS, since the first Institution of that Order in  
1534 to the Year 1720.

**I**GNATIUS de LOYOLA, called a Saint, founder of the Order of Jesuits, wrote Spiritual Exercises, Constitutions, and several Epistles, about the year 1550.

Francisco Xavier, called a Saint, Missionary to Japon—Several Epistles, 1551.

Jago Ledesma, a Spaniard, who died 1575—Treatises of Controversy, and other doctrinal works, 1569.

Edmund Campian, an Englishman—Treatises of Controversy, and on the Divorce of King Henry VIII. 1575.

Jerome Natalis—Notes and Meditations on the Gospels, 1578.

Giovanni Pietro Maffei, an Italian—A History of the Indies; and the Life of St. Ignatius, 1578.

Juan Maldonata, a Spaniard—A Commentary on the Gospels; Notes upon the Bible, and some of the Prophets; Treatises upon the Sacraments, &c. 1582.

Theodore Peltanus, of Liege—Divers Controversial Treatises, 1583.

Francisco Turriano, a Spaniard—Canons of the Apostles and Councils, and divers Dogmatical Treatises, 1583.

Alphonso Salmeron, a Spaniard—Commentaries on the Holy Scripture, 1585.

Jeronymo Platus, of Milan—Of the Advantage of a Religious State, and of the Dignity of the Cardinals, 1585.

Ludovico Molina—On Grace, 1586.

Francisco Tolet, a Spaniard, and a Cardinal—Commentaries upon St. John, St. Luke, and the Epistle to the Romans; a Summary of Cases of Conscience, 1590.

Emanuel Sa, a Portuguese—Short Notes upon the Holy Scripture, 1591.

Francisco Ribera, a Spaniard—A Commentary upon the Lesser Prophets, the Epistle to the Hebrews, the Gospel of St. John, and the Apocalypse; with a Treatise Of the Temple of Solomon, 1591.

Pieter Canisius, of Nimeguen—A Summary of the Christian Doctrine, and other Treatises of Religion and Piety, 1592.

Joseph Acofta, a Spaniard—A History of the New World; and of the Council of Lima, 1596.

Pieter Thryée, of Nuys, near Cologne—Sundry Treatises on Apparitions, Spectres, and Demons, 1600.

Nicholas Serrarius—Commentaries on the Scriptures, 1600.

Ferdinando de Mendoza, a Spaniard—A Commentary upon the Council of Elvira, 1601.

Juan Azor, a Spaniard—Three volumes in folio of Moral Instructions, 1601.

Gregorio de Valentia, a Spaniard—Theological Commentaries on the Summary of St. Thomas de Aquinas, and several Treatises of Controversy, 1602.

Gabrielo Vasquez, a Spaniard—Commentaries on the Summary of St. Thomas, 1604.

Martin



**Martin Anthony Del Rio**—Magical Disquisitions, and some Tracts of Piety, 1604.

**Benedict Peretius**—A Commentary upon Genesis, 1606.

**Antonio Possevin, of Ferrara**—A Sacred Apparatus for Ecclesiastical Authors, and Library for Students, and Negotiations in the North, 1607.

**Thomaso Sanchez, a Spaniard**—Treatises upon Marriage, and several on Morality, 1607.

**Jan Busee, of Nimeguen**—Meditations, and several Treatises of Controversy and Spirituality, 1607.

**Pedro Ribadeneira, a Spaniard**—The Lives of the Saints, the Life of St. Ignatius, of P. Layner, and other works, 1607.

**Ludovisio Alcasar, a Spaniard**—A Commentary on the Apocalypse, 1608.

**Sebastian Barradius, a Portuguese**—Commentaries upon the Harmony of the Evangelists, and upon the Journey of the Israelites into the Desert, 1609.

**Christophero de Casto, a Spaniard**—A Commentary upon Jeremiah, and some other parts of the Scripture, 1609.

**Alphonso Rodriguez, a Spaniard**—Of the Perfection of the Christian Life, 1610.

**Christopherus Bover, of Ambhem, a German**—Antiquities of the Abby of Fulda, the History of Treves, &c. 1611.

**Martin Becan, of Brabant**—A Scholastic Theology, and several Controversial Pieces, 1611.

**Juan de Carthagena, a Spaniard**—Homilies; and a Defence of the Liberties of the Church, 1611.

**Francisco Suarez, a Spaniard**—Commentaries upon Theology, 1611.

**Benedict Justiniani, an Italian**—Upon St. Paul and the Canonical Epistles, 1614.

**Juan Mariana, a Spaniard**—Notes upon the Holy Scriptures, 1614.

**Claude Desqueiu, of St. Omer's**—A Version of St. Basil of Se-  
leucia; &c. 1615.

**Francisco Labata, a Spaniard**—A Treatise of Morality, 1618.

**Jacobus Gretzer, a German**—Several Treatises of Controversy, 1620.

**Leonard Lessius, of Brabant**—Treatises on Law, Justice, Grace, and other Doctrinal Points, 1620.

Ludovisio Du Pont, a Spaniard---Meditations upon the Mysteries of Faith, 1621.

Paul Layman, a Tirolese---Moral Theology, and of Discipline, 1622.

Jacobus Bonfrere, of Tournay---A Commentary upon Pentacost, and upon Joshua, 1622.

Juan Pineda---A Commentary upon Job, Solomon, and the Book of Wisdom, 1622.

Paulus Comitulus, of Porousa---Cases of Conscience, and Treatises of Morality, 1622.

Pierre Cotton, a Frenchman---Controversial Treatises, 1623.

Francisco Mendoza, a Portuguese---A Commentary on the Books of Kings, &c. 1624.

Henri Phillip, of the Netherlands---The Chronology of the Holy History, 1624.

Gaspard Sanctius, a Spaniard---Commentaries upon different Books of the Holy Scriptures, 1625.

Cornelius a Lapide, the same : very celebrated, 1625.

Pieter Lausselius, of Graveline---Notes upon St. Dionysius, and other works, 1626.

Louis Cressol, of Brittany---On the Ceremonies and Disciples of the Church, 1626.

Julius Cæsar Boullenger---Controversies against Casaubon, &c. 1626.

Carolus Scribanus, of Brussels---Amphitheatre of Honour, Treatises on Piety and Controversy, 1626.

Lelio Besciola, of Modena---Sacred Observations and Digressions on Passages in the New Testament, 1627.

Adam Tannerus, a German---A Summary of Divinity, and Treatises of Controversy, 1628.

Ægidius de Coninck, a Fleming---Theological Disputes, 1628.

Jean Lorine, of Avignon---Large Commentaries on the Scriptures, 1629.

Jeronymo Dandini, an Italian---A Treatise of the Mission to the Maronites, 1629.

Jacques Salian, of Avignon---Annals of the Old Testament, and some Tracts of Piety, 1630.

Emanuel



Emanuel Vega, a Portuguese---Treatises of Divinity and Controversy, 1631.

Mattheus Rader, of Tyrol---Ecclesiastical History of Bavaria, 1631.

Ludovisio Torres, a Spaniard---A Commentary on St. Thomas, and other works of Divinity, 1631.

Adam Contzen, a German---Treatises of Controversy and Politics, and a Commentary on St. Paul, 1632.

Jacobus Tirin, of Antwerp---A Commentary on all the Scriptures, 1632.

Denys Petau---Theological Doctrines; a celebrated Chronology, an Edition of Epiphanius and Synesius, &c. 1633.

Jacques Syrmont---The Councils of the Gauls, &c. 1633.

Joannes Bollandus---Begun a Collection of the Acts and the Lives of the Saints, 1634.

Martin de Roa, a Spaniard---Treatises of Controversy, 1634.

Jeremiah Drexellius, a German---Several Works of Piety, 1634.

Claude Tiphaine, of Paris---Several esteemed Treatises on Grace, Predestination, &c. 1635.

Ludovisio de la Cerda, of Toledo---An Edition of Tertullian, and other Doctrinal Works, 1635.

Gaspard Hurtado, a Spaniard---A Compleat Theology in 8 volumes 1636.

Theophilus Raynand---22 vols. of Ecclesiastical Matters, 1638.

Ferdinand Quirin de Solazar, a Spaniard---A Treatise of the Immaculate Conception of the Virgin Mary, and a Commentary on the Proverbs, 1638.

Melchior Inchoffer, an Hungarian---Ecclesiastical Annals of Hungary; a Defence of the Letter of the Holy Virgin to the Church of Messina; the Monarchy of the Solipses, &c. 1638.

Joannus Eusebius, of Nuremberg---On Piety and Doctrine, 1638.

Antonio Perez, a Spaniard---On Law, Justice, and the first part of St. Thomas, 1638.

Bartholomew Fisen, of Liege---History of the Church of Liege, of the Institution of the Holy Sacrament, &c. 1638.

George Stengellius, of Augsburgh---Of Controversy and Morality, 1642.

Nicholas Caussin, a Frenchman---The Holy Court, an Apology for the Jesuits, &c. 1643.

Michal Alfort, an Englishman---Ecclesiastical Annals of England, 1644.

Philip Alegambe, of Brussels---A Library of the Writers of his Society, 1644.

Francisco de Lugo, a Spaniard---On St. Thomas Aquinas, the Sacraments and Works of Morality, 1644.

Juan de Lugo, his brother, a Cardinal---An Entire Body of Theology, in 7 vols. folio, 1645.

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